

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

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THE LAND OF STEADY HABITS.

It appears from a statement published by the Medical Association of New Haven County, Connecticut, that *more than one third* of the deaths which occurred in that county during the year 1826, were directly or indirectly caused or hastened by *intemperance*; and that, for the two preceding years, a similar proportion of deaths was imputable to the same cause.

[*Albany paper.*]

This lamentable state of morals has not been caused by the want of a sufficient number of Lyman Beecher's "competently learned and qualified teachers." Indeed no part of our land is better supplied with such men; and there is a grand manufactory of them in this same county. But are they not all "physicians of no value"? If they are of any use in reforming the corrupt habits and practices of their fellow-beings, there is enough for them to do in our own country, without sending one of them away to India or the Sandwich Islands. But really it is to be feared they will never be of any real benefit at home or elsewhere. In the early days of Methodism, an illiterate mechanic from the workshop or the anvil, did more towards reforming the conduct and morals of the people in a few weeks, than a score of our "learned and competently qualified" priests do in the whole course of their lives.

THE PRIESTHOOD IN SPAIN.

The Spanish Priests appear to be all violently opposed to the Constitutional Government of Portugal, and would gladly induce Ferdinand to engage in a war with England at all hazards. The following is from a letter of advice addressed to Ferdinand by Don Pedro Inguanzo, Archbishop of Toledo, and

Primate of all Spain, who is supposed to utter the language of the great body of the Spanish people.

"Let your Majesty raise your voice, and it shall instantly be the signal for war. The standard of the Cross being raised, all your Majesty's subjects will flock around it; the *ministers* themselves of the sanctuary will take charge of the sacred ensign, and carry it triumphant to the very thickest of the enemy's ranks. There the smoke of incense shall ascend with that of the cannon, the canticles of praise to the God of Armies shall be blended with the cries of the combatants, and the cause of the Most High be made triumphant."

In the name of the Spanish people the Archbishop adds:

"Our sentiments are alike on matters in which we are equally interested; and as the organ of the Dignitaries of the Spanish Church, I can affirm that we are, to a man, ready to support the counsel we give, by every temporal sacrifice in our power."

CATHOLIC RELIGION IN CATHOLIC COUNTRIES.

Extracted from the Letters of Professor Carter, now on a tour in Europe.

"We were at Genoa during the Holy Week, and as the Church and Piazza of the Annunciata formed the great place of rendezvous for all the parades and religious ceremonies, a fine opportunity of witnessing the round of spectacles was afforded us, often without even the trouble of leaving our rooms. This area, or rather enlargement of the Strada Balbi, possesses peculiar sanctity in the estimation of devotees, from the circumstance that the Pope, on his return from the coronation of Napoleon at Paris in 1804, dwelt some time in a palace bordering upon the square, and from its terrace on one occasion, blessed an immense

multitude kneeling upon the pavement. Our first visit to the church was on the morning of Good Friday, when numerous lamps were glimmering at the altars, which rise along its dusky aisles, and an immense crowd of both sexes were engaged in the solemn chaunt.

"The public ceremonies on the evening of that day struck us with utter astonishment, much as had been heard of the mummery of the Romish Church. Soon after dark, the procession appeared in sight at a distance, moving slowly along the streets. In front were great numbers of females, walking two and two, dressed in white with veils upon their heads, and tapers in their hands, the dim light of which glaring upon their snowy mantles, imparted a pale and ghastly hue to their features. Each bore a book and united in the chaunt of a solemn dirge, responding to the priests in another part of the procession. At intervals of some twenty feet, rose a long line of black crosses, of large size, and elevated high above the heads of the multitude. They were followed by a lengthened train of boys in black uniform, walking in the same manner, and joining in the general concert. Next came the priests in black robes, and the monks with bald pates and flowing beards, the coarse brown wrapper, bound by a leathern girdle, and sandals upon their feet, all bearing lights and looking like spirits from another world. To these succeeded, what? a hearse, with a sable canopy above it, on which was stretched feet foremost the naked image of the crucified Saviour, all gashed with wounds, and as nearly as I could judge at the distance of a few feet, actually stained with fresh blood. It was made of wax, as large as life, and so exact was the revolting representation, that by the livid glimmering of the flambeaux, no one could distinguish it from a real corpse. Behind the body marched a troop of infantry, with reversed arms, and to the tap of the muffled drum! It was in all respects a pompous funeral procession, and the

mangled corpse underwent the solemn mockery of interment with the *honours of war!* On the following day, which is supposed to be the anniversary of the Saviour's resurrection from the tomb, a *feu de joie* was fired at twelve o'clock by all the garrisons and royal regiments throughout the city, and the infantry were then again permitted to shoulder their arms. Amidst this shocking pageantry, which filled our minds with horror, the multitude manifested a great degree of levity. Even some of those in the procession, during the pauses between the choral swells of the chaunt, were talking and laughing with each other; and a ragged boy to each candle, holding a paper to catch the wax as it dropped, added to the mockery of the scene.

"The streets were thronged with religious processions during every day and night in the Holy Week. Priests, monks, and women seemed to be allowed to beat up for recruits, and to head processions as often as they chose. Sometimes squads of not more than a dozen boys or beggars in tattered garments, were seen marching from church to church, under the sacred banner of the Cross, and bawling out the service, as if to attract public attention. On one occasion, a pretty Genoese female who in appearance might pass for a Vestal, was seen leading a band of volunteers, bearing a heavy wooden cross wreathed with flowers. Her party appeared to be composed of ladies from the higher classes of society, who to the costume of lace veils and spotless robes, added the accompaniments of white kid shoes and gloves. They made the tour of the principal streets, singing anthems as they passed, with voices that possessed much of the Italian softness.

"On the Sunday following Good Friday, we attended church at the Annunciation, where a regiment of Sardinian troops were paraded under arms along the aisles, and a band of martial music stationed near the High Altar.

They actually went through the forms of public worship at the word of command from their officers, kneeling and rising in long lines with as much exactness as they would go through with the manual exercise. Peals of the trumpet gave notice of the elevation of the host, and other ceremonies in the holy rites. At the conclusion of the service, the band played some spirited marches, with which the priesthood seemed as highly pleased as the multitude.

"At 11 o'clock the next day, the whole body of troops stationed at Genoa were paraded in the same church, to take the annual oath of allegiance to the King. They all knelt upon the pavement, and held up their right hands in concert, while the form was administered. On this occasion the Bishop made a long harangue, throwing himself into an oratorical attitude. At the close of his speech, the troops sung out, "*Viva il Re!*"—Live the King! As the shout was simultaneous, it was evidently preconcerted applause. Martial music from the same band as yesterday; the notes of the bugle reverberated from the lofty dome; and the pompous ceremonies of the church gave a theatrical effect to the whole scene.

"It would be impossible to describe in detail all the shows, chiefly of a religious character, which the streets of Genoa exhibited during the Holy Week. On one occasion we saw a crowd collected upon the steps of a church in the Strada Balbi, and on stepping up, found a priest in the centre blessing a tub of water, which he was dealing out to a ragged multitude, each bearing a pitcher, bottle, or jug, and pressing to receive a portion of the consecrated liquid. A benediction is pronounced upon every thing here—even the horses at certain seasons are led up and touched by holy hands. One day in passing through a public square, I observed an itinerant and street auctioneer mounted upon a stool, with a basket before him, and encircled by a squalid group of purchasers. He was

vending little prints of saints and martyrs, which were generally knocked off at about a sou a head. He kissed each picture as he drew it from the basket, and on holding it up for a bid, all the crowd took off their hats. But this habitual prevalence of religious feeling does not seem to have much influence in the prevention of crimes. On the same day or the day after, in threading one of the narrow streets, we observed fresh blood upon the pavement, and on inquiry, a bye-stander informed us, that a man had just stabbed another to the heart, who expired immediately.

"A coincidence of important events seemed to take place during our visit—Holy Week with all its novelties—the arrival of his Majesty from Turin!—and last of all the King's birth-day came round! The glorious anniversary did not happen on the first of April, though it was very near it. A morn so auspicious to the Genoese republicans was hailed by a tremendous cannonade, which led us to hope, till informed of the cause, that the American squadron had arrived. At 12 o'clock the royal pair followed by the court, entered their sedans and were borne to the Annunciation, to say mass and show themselves to the multitude. In the evening the fashionable part of the town was illuminated.

"There are few public amusements at Genoa. A minor theatre, and a temporary circus were open; but neither of them was worth attending. At this time the churches seem to be the most fashionable places of resort."

For the Reformer.

Mr. Editor,—I was not much surprised at the account which is given in a letter from one of your correspondents, of a student in Hamilton Theological Seminary having been detected in courting and obtaining permission to marry *seven* young ladies of the vicinity. I suspect that this is not the only instance that could be mentioned of such disgraceful conduct. It is by no

means astonishing that such things should take place, when we consider the manner in which those Institutions are conducted, and the indifference that is exhibited with respect to the *religion* of those who are educated within their walls. If a candidate for admission has a smattering of Greek and Latin, a superficial acquaintance with Mathematics, and a knowledge, however slight, of the principles of Philosophy and Morality, it is deemed sufficient. I had occasion once to spend a few weeks in a small town where one of these establishments is located; and there learned enough to convince me of the impropriety of educating ministers of the Gospel according to the systems which it and similar institutions have adopted. It is true, some of the individuals belonging to it were pious—but many, perhaps the greater part, were far from pursuing that line of conduct which became them. One (Mr. F.) would sing songs—None in the place could sing “Love has Eyes” better than this gentleman. Another, in order to treat the ladies, (to whom he paid much more attention than to his Bible) became indebted to the confectioners of the town to the amount of about one hundred dollars, which being unable to pay, he was eventually obliged to leave the place, and has not shown his face there since. He has however received a call from New York, where he is preaching, no doubt to the great edification of his hearers. Numbers might be seen wrestling in the streets, whether to exercise themselves after the severe studies of the preceding day, or for any other purpose, I know not. Is it possible that such characters as these can be of service in promoting the interests of Christianity, which are materially influenced by the example of those who teach them? Certainly not. The precepts of our Holy Religion inculcate meekness and humility; qualities which few divinity students appear to possess. Many of them, I have reason to believe, are induced to frequent

the seminaries merely for the purpose of procuring a livelihood, and of enjoying an easy independence, when in fact they had much better be pursuing the laborious but honest avocations of their ancestors. Far more estimable is the poor but upright man, who earns a living by the sweat of his brow, than he who, by engaging in the sacred office of the ministry, when not specially and truly called thereto, is likely to bring upon himself the consequences of that awful denunciation expressed in Scripture.

ALPHA.

For the Reformer.

The Clergy, Theological Seminaries, and Military Academies.

Among genuine christians, if a difference of opinion exist, a contest for power never will, nor indeed ever can arise among them. Secular power never can be employed in the cause of Christ: when it is resorted to, it is not to favour the christian religion, but that of the world.

Unhappily for the cause of christianity, secular power soon became incorporated with what is called the Reformation. Martin Luther, an Augustine monk, who gave the first impulse to it, was undoubtedly governed by sincere and upright motives, notwithstanding the course and direction given to the reformation by those who afterwards engaged in it.*

We learn from history that Pope Leo X. in order to supply the wants of an exhausted treasury, had recourse to the publication and sale of indulgences about the year 1500. This was opposed by Luther, which provoked the opposition and malice of the most

* However pure might have been the motives of Luther, and however much the reformation might have tended to cripple the Papal power, and to humble its pride and insolence, it is certain that Protestants soon departed from the true principles of the gospel, and endeavoured to maintain their cause by the aid of secular power and authority.

able and learned defenders of papal authority.

Luther is summoned to appear at Rome, and then sent back to the Pope's Legate, Cojetan, in Germany, where the dispute becomes so warm, that Luther, on his part had a council called. A similar movement is made against papal abuses in Switzerland, which inspired Luther's courage, and caused the Pope to publish his bull for maintaining his indulgences. He next fulminates his bull of condemnation and excommunication against Luther, and he defends himself before the Council. In the meantime he is summoned to appear before the Emperor Charles Fifth, at an Imperial Diet at Worms, where he defends himself most courageously. Here he gains strength by the addition of Henry VIII. of England to his cause; and in Switzerland the reformation gains ground.

Though in the midst of these contests and difficulties, Leo dies—successive Popes maintain the same principles and doctrines as he did, yet manifesting a disposition, while still opposed to a council, to mitigate their fury. In the meantime the reformation is gaining ground, and is desired by all Germany as a national one. Pope Clement VII. and the Emperor, unable to agree, a war ensues—Rome is taken and sacked; while the reformation breaks out and extends more and more. A peace is concluded between the Pope and the Emperor. The latter assembles a council at Spires, called an Imperial Diet, and many of the princes and cities of the Empire, unite under the name of Protestant, although divided among themselves respecting the sacrament.

Clement still resists the proposition of a General Council, and endeavours to divert the Emperor from it by force of arms. This produces an Imperial Diet, which terminates in fruitless conferences and an edict. Amidst this diversity of opinions and difficulties, a council is desired more than ever, even

by the Kings of France and England. In proportion as the Pope is opposed to a council, the Emperor increases religious toleration to the Protestants, which tends to dispose Clement more to a council, but it is refused to him by the Protestants, except on very unequal terms. This causes the Pope to separate from the Emperor; and the King of England and the Emperor disagree by reason of the former divorcing his wife, who was the Emperor's sister. Luther finding himself so ably supported and fortified in his opposition, resists all the attempts of the Papal Legates to persuade him to retract his principles and return to the papacy.

On the death of Clement, Paul III. affects to desire a council, and sends his Nuncio to Germany, but unable to persuade Luther, or the Protestants, he attempts to coerce them by force of arms, aided by the Emperor.

Again, the Pope attempts to convoke a council and is opposed by the Protestants, when he pretends to set about a reformation at Rome, and failing in this, he proposes another council in a different place, which being opposed by the King of England, he fulminates a sentence of excommunication against him. This caused him to shake off the papal yoke, while at the same time he retained the doctrines of the Roman Catholic Church. Many and various attempts were made to heal these differences and dissensions. At last, both parties agreeing to a council, Germany required it to be national, but the Pope a general one. Trent is fixed on, where the Pope sends his Legates, and the Emperor his ambassadors; the Protestants refuse to attend, and it dissolves without producing any salutary effects.

The result of all these toils and conflicts was a secular and national church among Protestants. Such a church exists in all its pomp and riches in the English nation at the present day, and there are not wanting those who would be glad to have the same order of things brought about in this country.

To aid and finally accomplish such an event, no scheme could be so well devised as numerous Theological Seminaries, pouring forth upon society swarms of well trained and disciplined young men, who will leave no stone unturned to serve the interest and promote the views of those who have prepared and qualified them for their service. These institutions have already undergone the ordeal of successful experiment, and forged chains, which are acquiring daily accessions of strength, and which ages cannot break or dissolve. They are extending their influence and effects on society, to every section of our country. Where they are planted, they tempt and beguile the ambitious and restless desires of young men, to engage in preparing themselves for the ministry for the sake of the reward and honour which it will secure to them. Preaching thus becomes a mere trade, and he who by study and human wisdom is best qualified to please and gratify an audience, is esteemed a highly favoured instrument of the Lord, and is bid off at a high price by some rich congregation. Worldly honours and caresses every where await him. A meal of victuals at a festival cannot be enjoyed till it is sanctified by his invocation. Condemned criminals must be prepared for execution on the gallows, by his prayers and intercessions, as though he was spiritually commissioned from on high to procure their forgiveness and prepare them for an entrance into the kingdom of heaven. In short, every undertaking is supposed to be sanctified by his approbation, and every public occasion honoured by his presence.

When a vacancy for a chaplain in the army or navy occurs, the situation is eagerly sought after for the sake of its honours and emoluments. And the blood-thirsty warrior, who is not allowed to reason or deliberate, cannot shed the blood of his fellow men, till God is implored to grant success in battle. This in reality is the church

militant on earth. The ambitious and aspiring young priest, in his situation as chaplain, assumes in some degree the habiliments of piety and devotion. But his language, manners, attitudes, and general deportment, are intended to indicate his elevation and relative standing in society, and produce a blind homage to his person, the effect of which must be to gratify his pride and vanity.

If a Military School is to be established, the labours of its professors and instructors cannot prosper unless a chaplain is appointed and paid to direct and bless the studies of its pupils.

It would be in accordance with the general plan of the clergy, to consecrate Military Academies, as they do their splendid meeting-houses, to "the service of Almighty God." They seem to be aiming to form a concatenation between Theological Seminaries and Military Schools to accomplish their plans, and to augment their power. Such are the increasing auxiliaries which our civil and religious institutions are constantly furnishing to each other. Time and usage are gradually forming an indissoluble union between them, which will grow beyond the reach of remedy, unless the gordian knot is severed by the united voice of the people. To use the language of another,—"We see the form of christianity connected with all the worldly interests and lusts of the professors of it, and christian teachers preaching up a national righteousness and national happiness as the reward of it."

All the compound of civil and military power,—of learning, philosophy, and science, are resorted to for the purpose of strengthening and extending the cause of the clergy. Yet, amidst all these doings, great and wise men are furnished with no presages of a union of Church and State, believing the diversity of sects an obstacle to its accomplishment; whereas all the leading sects in our country are pursuing the same course, and join heart and hand

in promoting measures directly calculated to connect them with each other. The aliment of theological science must emanate from Theological Seminaries—the various and conflicting sects must be brought (as they are every where doing, more and more) to act in concert with each other, by which Lyman Beecher's "homogeneous influence" may get established throughout our land. The young idea being directed how to shoot, as the "twig is bent the tree will be inclined." Gradually incorporate these false and pernicious elements with our rising institutions, and there will be no receding—they will endure forever, after prostrating our rights and liberties. That which addresses itself to the leading and wicked propensities of man, will easily be welcomed.

An extensive and lucrative theological occupation is constantly forming throughout our country, and it is nearly impossible, successfully to oppose and counteract it. Where the concert and co-operation we have been speaking of, are established through all orders of society, either by common or tacit consent, the maintenance of religion, in any particular form or manner, becomes a mere matter of calculation and expediency. It is immaterial by what name or title it goes. It is moved and actuated by one and the same spirit. The lust of the flesh, the lust of the eye, and the pride of life support it. It is altogether a delusion, and exists by it, when we see those who pretend to preach and propagate the christian religion, seek for money, or join and desire civil and military power to promote its interest. There is no measure of goodness or of christianity in it. The tree is corrupt, and so must be the fruit. Yet such is the blindness or depravity which exists, that those who are the most adroit and industrious in managing the works and proceedings of the day, obtain the highest honour, and are considered the benefactors of mankind. *A Virginian.*

THEOLOGICAL INSTITUTIONS.

The editor of the Christian Intelligencer, in speaking of the American Education Society and Theological Seminaries, says:

"Our objections to such institutions are not founded in a sectarian prejudice against them on account of their particular doctrines, but in a serious and solemn opinion that they are calculated to undermine the fair temple of American liberty, and to erect on its ruins an ecclesiastical tyranny—worse than political bondage."

"We entertain not a shadow of doubt but that the leaders of the orthodox party as it is called, are determined on governing this nation. The supreme power is the grand end and aim of all their plans and labors. Every society which they have formed, from the American Education Society down to the ten thousand cent and mite societies throughout the land, are but so many strings, pulled by every person whether man, woman, or child, whom they can press or persuade into their service, the ultimate design of which is to draw them into power."

"There is a mighty and almost resistless power, silently increasing through the influence of their societies. They profess, it is true, to be governed altogether by purely religious motives, and to look for the true temporal and spiritual good of mankind. So did the Jesuits in Europe. Like them, they are looking for their own aggrandizement, and we solemnly believe, for nothing more. They are endeavouring to get all classes under their influence; and to command their purse strings. Money is a powerful instrument in the hands of ambitious men. Give them that, and there are few obstacles which they cannot surmount. It is well known that all their societies are formed for the express purpose of obtaining money. With this they can fill the country with their own kind of preachers; and when it is filled, there

can be but little doubt that they can manage the majority according to their own views. These are not idle dreams—they are sober realities. A rich and learned ministry established in every town and village, honored for their wealth, talents, and numbers, and venerated for their supposed piety, and with promises and terror, offering salvation to those who join them, and threatening damnation to those who do not, must have a powerful influence that is not easily resisted. With that influence *any thing* can be effected. Written laws and constitutions cannot govern them. They are dead, when a majority is obtained that will disregard them.

"That they sigh after a national religion and a national power, is evident from the circumstance that they are very careful to affix that *name* to their parent and most powerful societies. Witness their *American Education Society*, their *National Tract Society*, their *American Bible Society*, their *National Sunday School Union*, &c. &c. Why is it that they appropriate this *name* to their societies? Is it because the *nation*, as such, is concerned in them? No. It is because they intend to *have it* national. They are determined on obtaining the name first, in such a way as to give no particular offence and to excite no alarm; and directly the power there is in names will turn to their account. When they get all their societies dignified by the name of national, it will soon follow that they are or should be such in reality. And when they succeed in their designs, they will have this name, like a ready made garment, to assume most legitimately because habit has given it to them. That they are determined on having a national religion in *fact* is obvious from their wishing to get the name secured first. For why should a man covet a name which he did not design should be expressive of his character?

"It is time, believe it, it is high time

that our fellow citizens were awake on this subject. There is actually a silent and crafty but mighty effort now making throughout the union by the orthodox party, to get the government under their influence. They are doing it under the popular professions of benevolence and religion. The confidence which they obtain from many well meaning christians, prevents, as they design it shall prevent, their suspecting their real design. But it is believed to be a solemn truth, that sectarian ambition is at the very bottom of all their schemes. Americans are justly proud of their enviable freedom, and wish to be active in resisting every encroachment on their rights. All are zealously engaged to protect the temple of liberty from the designs of bad men. The question, who shall, and who shall not be our public officers, engages the attention of all, and each party, suspecting the other of anti-republican doctrines, is anxious to preserve the purity of our free institutions. It is well our fellow citizens should thus be jealous. But their attention ought also to be called to another quarter. There is a greater danger threatening the land from a different source—a source which has all the dangerous advantages of a reputation for sanctity. It does not make so much difference what particular man is our chief magistrate. It is presumed that most of the candidates for that office generally are friends to their country. But while the attention of the public is absorbed in *these* considerations, there is another source of *real* danger, daily gaining strength from the indifference or credulity of the people. It is time our fellow citizens were aroused to a sense of that danger;—that they prepared themselves to defend our liberties from the crafty and secret designs of an ambitious priesthood. In more than one country they have succeeded by their artful means in establishing an ecclesiastical tyranny; and we venture to predict that if they are not soon suspect-

ed and resisted here, the time is not far distant when it will be too late to overpower them. While the strong man of the people sleeps, or is indifferent to this subject, a set of aristocratical ecclesiastics are, through the instrumentality of these societies, shaving his locks and momentarily robbing him of his strength.

"It becomes the duty of freemen to resist manfully every attempt to pollute the fair temple of liberty, and no persons are more dangerous than those who are clothed with the imposing garb of pretended sanctity; those who are silently undermining the pillars of our freedom under the deceptious pretence of promoting the cause of religion."

[From the *New York Christian Inquirer.*.]

"SIGNS OF THE TIMES."

The appearances of the religious world clearly indicate that there will be in this country, at no distant period, a violent exertion among the pseudo orthodox, to obtain the ascendancy both in Church and State. We have frequently adverted to this subject, and from the present movement of certain religious bodies, we are more strongly impressed than ever of the correctness of our former suggestions. The different societies which now exist, (and there are about half a dozen) which are denominated "*National*," have all a bearing upon this great point—and the agents of these will never rest until they obtain the ascendancy in civil and religious affairs, which will enable them to impose their dogmas upon the nation, and direct the national concerns in a manner which shall be agreeable to the priesthood. It is true, these *National Societies* are called by different names—but they are all moved by the same agents, and directed to one great object, viz. *to obtain power*.

Many liberal minded men who have not reflected on this subject, will say that there can be no danger in this enlightened age and free country, of any

sect ever obtaining the ascendancy so as to effect a *national establishment*. We hope this may be true, and that all our fears are groundless: but it will not be for the want of well organized, persevering, and energetic measures, if it is not finally accomplished.

It is a well settled maxim that *money is power*. If we look around us we shall see that vast sums of money are daily collected in every village, town, and city in the United States, to promote the interest of these institutions. A contribution is levied upon young and old, male and female, of every grade in society, to fill the coffers of what is impiously styled "the treasury of the Lord." To such a pitch is this sponging carried, that any person who dares to refuse his contribution, is stigmatized as "covetous," "worldly minded," and "destitute of true religion." The soundness of his faith will be immediately questioned, and woe be to him if he does not pronounce the "shibboleth" of orthodoxy, so as to satisfy his spiritual inquisitors.

If the "*new plan*," proposed in a Presbyterian paper, should be carried into effect, every ward in this city will be placed under the surveillance of the "Sabbath school, the minister, and the church officer," and then the heretics will feel the weight of their orthodox indignation with a vengeance.

[From the same paper.]

"NEW PLAN."

A writer in the *New York Observer* of Saturday last, has made a communication under the preceding title, which has received the unqualified approbation of the Editors, the purport of which is a "*new plan*" for "*colonizing*" the whole city of New York, and to bring all its citizens into the fold of *Presbyterianism*! We make the following extracts that our readers may judge of the "*plan*" for themselves.

"If this city is to become Christian, those who are converted must act in organizations as small as is possibly consist-

ent with power, in making head against the kingdom of the adversary. The sum of our desire for this city is, that there may be churches to hold each a thousand in it; and a faithful pastor to feed them with knowledge and understanding. Every scheme of benevolence rightly conceived, ends here. The Dispensary, the Hospital, the House of Refuge, every kind effort to benefit man, is secondary to this: and the Bible Society, and the Tract Society, and Sunday Schools, only gain their object when they bring men into spiritual and visible union with the Church.

"The question then which I have to ask through you, of your readers, is, Whether we expect these churches will start up by miracle, or are they to rise like the palaces of Jerusalem, through human effort? Must not colonies from the large and well filled churches raise edifices and establish the ordinances in wards now tenanted by many christians who follow the church-going bell of some house of God a mile away? Must not the quarters of the enemy be closely assailed, and the Sabbath School, and the Minister, and the Church Officers, be all brought into action, that the net may be drawn close around the lion, instead of our leaving him rampant on the very Sabbath of the Lord? It is, I believe, the declared conviction of every observant witness, that there might have been twice as many flourishing Presbyterian churches in this city as exist, if there had been twenty years ago the present colonizing spirit."

[The above "plan," if carried into effect, would be *colonizing* the city of New York to Presbyterianism in good earnest. We here too, from themselves, learn the object of their Bible Society, Tract Society, and Sunday Schools. They no longer deem it necessary to keep us in the dark on these subjects. A moment's reflection, long ago, might have convinced any one acquainted with the character of the clergy in this day, that they would never heartily engage in any thing except their own interest and aggrandizement lay at the bottom. We are not to look for any truly benevolent and disinterested actions on their part. The corrupt tree cannot bring forth good fruit. What most concerns us is to endeavour not to be caught and entrapped by their wiles and stratagems, and made to believe

we are serving the Lord and advancing the cause of righteousness, when we are only serving the clergy, and contributing to their power, interest, and aggrandizement.]

[*From the Nantucket Inquirer.*]

SUPPORT OF THE GOSPEL MINISTRY.

We have recently perused a small pamphlet, put forth by the "American Tract Society," purporting to be a discourse by "Rev. James Bennett, president of Rotherham College, England," on supporting the Gospel Ministry. In reading this work, we are unable to say which of these two feelings predominated—astonishment or diversion. The reverend writer takes this appropriate text: "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" The whole object of this homily is to enforce the extraordinary claims of the priesthood upon the property of the laity. After adducing the examples of some of the Apostles who considered the "workman worthy of his meat," the pious author stumbles a little at the case of Paul, who "wrought with his own hands to minister to his wants"—saying that he only did this occasionally, or was assisted by churches at a distance, &c. But we shall presently see how these examples are improved upon.

The reverend gentleman thus estimates the value of brains.

"The question arises, then, what sum is necessary to answer the ends of justice? To determine this, we must compare the services of ministers with those of others who benefit society by their talents and their toils. Mental services are adjudged worthy of a higher recompense than mere physical or bodily powers; because they demand the exercise of the higher qualities of our nature, and are more difficult to be procured than mere muscular force. If then the recompense given to physicians, counsellors, and others, whose intellect benefits their fellow men, be

the standard, I ask whether ministers are justly paid? Are they not frequently put off with that which is given to the mechanic or labourer for mere muscle and sinew?"

He proceeds to particularize the exact proportion which ought to be contributed out of the substance of each individual, so as to produce a "comfortable income" for these disinterested supervisors of our spiritual concerns, viz.

"Such a remuneration as the tribe of Levi enjoyed, under the ancient dispensation. What this was, we may learn from what has already been said, that a twelfth part of the population had a tenth of the produce of the land; besides cities with their suburbs, and certain parts of the offerings of the Lord."

Being just ten *per centum*—and his reverence further saith, that he and his brethren cannot be satisfied with any thing less—for they wish not only to live respectably and above board, but to be "*examples to the flock of all that is useful and benevolent.*"

[It plainly appears that our own American clergy would gladly have such an order of things established in this country as in England, and have the tenth part of all the property in the land. Else why should the famous American [or "National"] Tract Society re-print this clerical English pamphlet, for general circulation in this country?]

AMALGAMATION.

The National Tract Society at New York, lately proposed to the Baptist General Tract Society to unite with the former and become one of its auxiliaries. The great body of the Baptists do not seem at present exactly prepared to enter into this measure, but several of the most distinguished members and officers of the Baptist General Tract Society, have become officers in the National Society; and ultimately, no doubt, the former will amalgamate or become swallowed up by the latter. The object of all these National Societies, as their name imports, is to extend their influence and ascend-

cy throughout the union, and supersede every other society; and their success in the accomplishment of their designs, thus far, is unprecedented in the annals of any country.

For the Reformer.

Your work has been of much service in convincing many of the fruitlessness and folly of the clergy and missionary societies, in their attempts to better the heathen by teaching them their own religion, instead of that of the Bible—so that the poor heathen but exchange one poor religion for another,—not much, if any thing better. They may still make war, go to law, and deal in lotteries—they may yet have priests, and employ musical instruments in their new churches,—such as bells, organs, bass viols, &c.

That the religion they teach is not that of the Bible, may be seen by the following extract from "Lectures by Amzi Armstrong, M. A." page 88, on the two witnesses, Rev. xi. 3, &c.

"Now the sources whence the spirit supplies grace and life to the church in all ages, are *the word* and *the ordinances of the Lord*: They have continually prophesied, and though clothed with sackcloth during part of their prophecying, and disguised by impositions, or vain and human decorations, they have ever been the sources of the light and life that have at any time been supplied by the spirit of grace, to the benighted and dying children of men."*

* If he had said *channels* instead of *sources*, he would have come nearer the general meaning of their term, "*means of grace*."

"The sacraments [says the Westminster Catechism] become effectual means of salvation, not from any virtue in them or the administrator, but only by the blessing of Christ, and the working of his spirit in them that partake." "If then [says Milton] the Scriptures be in themselves so perspicuous [to the *spiritual reader*] and sufficient of themselves to make men wise, &c. through what infatuation is it that divines persist in darkening the most momentous truths of religion by intricate metaphysical comments, on the plea that such explanation is necessary; stringing together technicalities and empty distinc-

By the term *word* he means the preaching of the minister; by *ordinances* the sacraments (so called) of *Baptism* and *the supper*; and by the sack-cloth, the trumperies of the papists.

But it seems that the only sources of life and light are left in the hands of the priests, both popish and protestant: and as none but themselves can "dispense" those ordinances, the people, both christian and pagan, are totally dependant on their *doctor-ships* for salvation, and of course must pay them.

No wonder that the clergy employ every engine, and all their mental and physical force, like the pharisees of old, to aggrandize their order, gain proselytes, and cause mankind to fall down and worship them, as the mediators and *dispensers of light, life, and salvation* to the "benighted children of man."

If this is not *making merchandize of men's souls*, then what is the meaning of 2 Peter, ii. 3, compared with Rev. xviii. 13. For they will neither preach nor baptize, &c. unless they have a prospect of being paid for the same.

H. I.

[From the New York Telescope.]

Priests and Professors promoting Theatrical Exhibitions.

Mr. Editor—If you think the following facts will be a means of doing any good, you will give them a place in your very useful paper.

A SUBSCRIBER.

EXHIBITION.

On the evenings of Thursday and Friday, the 8th and 9th of Feb. inst. will be performed in the Academy of this village, the following *plays*—Gustavus Vasa, Raising the Wind, Fortune's Frolic, together with a number of other short Dialogues. Doors will be open at 6 o'clock. Tickets

tions of scholastic barbarism, for the purpose of elucidating those scriptures which they are constantly extolling as models of plainness; yet as if none but they, and those they taught, could understand them.

of admittance may be had at the store of Wm. Patterson, at 25 cents each.

By order of Rev. P. KNOUSE, Pres't.
JOHN H. OLIVER, Sec'y.

Sukasunny, N. J. Feb. 1, 1827.

Observing the above advertisement, and being in the neighbourhood at the time, I felt inclined to see what was going on—and at the appointed time, took my place among "a very crowded house." The room was converted into an amphitheatre—a handsome stage in one end, in front of which was an orchestra of music. The curtain rose, the plays were performed, each actor being dressed in character. Many of the dresses were very splendid. In short, it was as complete a theatre in miniature, "with new scenery and dresses," as I ever saw. Now this institution is under the superintendence of the minister of the parish. The instructors (one Classical and the other English) are both conspicuous members of the church—some of the performers also are members, and studying for the ministry—and most of the parents of the male and female performers (students) are *professors*. The avowed object is to make orators of the male students, for the pulpit no doubt.

It would not be very surprising to see, ere long, professors of religion patronising the theatre, if the proceeds were to be appropriated to the benefit of Missionary Societies, Theological Seminaries, &c. for it does seem that no means are to be left untried to get money.

Such exhibitions are not unfrequent. Mr. Ezra Fairchild, a very zealous professor of religion, now teaching a school at Mendham, (N. J.) has had similar exhibitions, and the "evening's entertainments" commenced and closed with *prayer*. One of the musicians that played in the orchestra, was his brother, Elias Fairchild, at the time studying divinity, subsequently at the Theological Seminary at Auburn, and now a licensed preacher—no doubt looking for a *call* with a good salary.

For the Reformer.

LIBERTY OF CONSCIENCE.

All religion inconsistent with reason, is superstition; and can any thing be more unreasonable than to suppose real religion, or the true and living God, can be confined within the narrow precincts of any sectarian denomination? And does not every sect more or less denounce every other sect that will not fall down and worship the image they have set up? All the Reformers seem to have run well for a time, but no sooner did they separate themselves from the then existing churches, by reason of a sight and sense of their degeneracy, than they set up their own standard of right, and bound down the principle of life and light to their particular views, until their followers were swallowed up in the same darkness, delusion, and formaliy, as their fathers had been before them.

The Quakers made a bold and striking revolution in the great family of sectarians. They began by professing to be led and guided by the spirit of truth, or what Brown in his Philosophy calls a *moral emotion of right and wrong*, and with using every endeavour to promote a system of faith that purifies the heart, and makes men useful to one another, which is the religion spoken of by James, full of mercy and good works, without partiality, and without hypocrisy. Had they continued in a right course, they might have banished all sectarian prejudices, and diffused a religion which consists in virtuous conduct, and in endeavouring to increase the happiness of ourselves and others in this present world; leaving every man to his own judgment in mere doctrinal points. But the spirit and temper in which they now advocate doctrines, opinions, and creeds, as essential matters in their religion, show that they have adopted the course of all the other sects; and the opposition at present in the society, furnishes another evidence that the right of judgment cannot be restrained by church government, discipline, articles

of faith, or any kind of system for establishing particular opinions.

Although true religion may consist in faith and practice, there is from the nature of things, nothing but practice or actions for judging rightly of men. Amongst the Indians of our own country, the effect of practice is more clearly shown to be useful than all the speculative doctrines promulgated by the missionaries. The Quakers on going among them, did not so much endeavour to convert them to their particular opinions as to improve their conduct and better their condition. They taught them to build dwelling houses, school houses, and mills; to fence and cultivate their lands; to keep stock, manufacture wool and flax, and introduced amongst them some of the mechanical arts in common use among civilized nations. By these means, and by inducing them to forego the spirit of war, and to follow peace with all men, a few individuals among the Quakers, with small expense, did more towards improving the habits and bettering the condition of the American Indians, than has been done by scores of missionaries, at an expense of as many thousand dollars.

If the society of Friends, now, instead of busying their minds about points of doctrine, would direct their attention and zeal towards making their members better and more conformable to the divine nature, it would be more consistent with their former professions, and there would be no ground for complaints or disaffection. But while they are so much taken up about particular doctrines and sentiments, and neglect the more weighty matters, their fallen condition is apparent, and they may at length become entangled in a web of their own weaving. It has long enough been tried to bring people to see and think alike in respect to the lesser matters of religion. The attempt has never proved successful; and it is in vain to expect it at this period. The more strenuously it is contended for, the far-

ther it will be from being accomplished, while strife, confusion, and every evil work will be the certain consequence. True religion consists more in right fruits and right conduct, than in speculative doctrines; nor is it confined within the pale of a particular sect. "Of a truth," said Peter, "I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." The living God cannot become subservient to the dogmas of fallible men, nor be confined by external limits. Says the Psalmist—"The Lord is good to all; and his tender mercies are over all his works." True religion is a living in, and partaking of, the divine nature, which is universal, and confined to no sect, nation, or people.

Z.

Charles Wesley's Opinion of the Extravagancies of the Methodists.

"That the body would sometimes partake of the violent emotions of the soul, and sink under the *passion which the preacher had raised*, he could not doubt, because it often occurred under his own eyes to persons whose sincerity could not be impeached; but he saw that this was not always involuntary; he frequently attempted to check it with success, and he sometimes detected imposition. A woman at Kingswood was distorting herself, and crying out loudly while he preached; she became quite calm when he assured her that he did not think the better of her for it. A girl at Bristol being questioned judiciously concerning her frequent fits and trances, confessed that what she did was for the purpose of making Mr. Wesley take notice of her.

"To day," he says in his journal, "one came who was pleased to fall into a fit for my entertainment. He beat himself heartily: I thought it a pity to hinder him, so instead of singing over him as had often been done, we left him to recover at his leisure. A girl, as she began her cry, I ordered to be carried

out: her convulsions were so violent as to take away the use of her limbs till they laid her without the door, and left her; then she immediately found her legs and walked off. Some very unstill sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight have been as quiet as lambs. The first night I preached here, half my words were lost through the noise of their outcries; last night, before I began, I gave public notice, that whosoever cried so as to drown my voice, should, without any man's hurting or judging them, be gently carried to the furthest corner of the room: but my porters had no employment the whole night."—*Southey's Life of Wesley, New York edition*—vol. i. pp. 148, 149.

[From the *Columbian Star*.]

POPISH SUPERSTITION IN THE UNITED STATES.

Among the books which are held in high estimation by the Catholics, not only in Europe but also in the United States, is one with the following title—"The Pious Guide to Prayer and Devotion, containing various practices of piety, calculated to answer the demands of the devout members of the Roman Catholic Church." From this volume the subjoined is an extract:

"An *Agnus Dei*, so called from the image of the Lamb of God impressed on the face of it, is made of virgin wax, balsam and chrism, blessed according to the Roman Ritual. The spiritual efficacy of it, which is to preserve him who carries an *Agnus Dei*, or any particle of it about him, from the attempts of his spiritual or temporal enemies—from the dangers of fire—of water—of storms & tempests—of thunder and lightning, and from sudden unprovided death. It puts the devils to flight—succours women in childbed—takes away the stains of past sins, and furnishes us with new grace for the future, that we may be preserved from all adversities and perils, both in life and death, through the cross and merits of the Lamb, who redeemed and washed us in his own blood. The Pope consecrates the *Agnus Dei*'s the first year of his pontificate, and then every 7th

year, on the Sunday before Low Sunday, with many fine ceremonies and devout prayers." Page 277.

The annexed extract from Park's Travels in Africa, page 52, may not unfitly accompany the foregoing as a kindred specimen of religious nonsense:

"The *Saphies* are prayers or rather sentences from the Koran, which the Mahomedan Priests write on scraps of paper, and sell them to the simple natives, who consider them to possess extraordinary virtues. Some of the negroes wear them to guard against the bites of snakes or alligators; and on these occasions, the Saphie is commonly enclosed in a snake's or alligator's skin, and tied round the ankle.—Others have recourse to them in time of war to protect their persons against hostile weapons; but the common use to which these amulets were applied is to prevent or cure bodily diseases; to preserve from hunger and thirst, and generally to conciliate the favour of superior powers, under all the circumstances and occurrences of life."

Persecution.—The intolerant spirit of the See of Rome, seems to be maintained in full vigour. In an official document, dated the 2nd of this month, we find an extraordinary instance of petty, vindictive persecution directed against the unfortunate Israelites. The Most Reverend Father Inquisitor of the Holy Office of Ancona, has, "in obedience to the commands of his Holiness Leo XII., issued a circular, ordering all Jews to dismiss their Christian servants, females as well as males, not excepting such of the former as may be employed as nurses. This Papal Bull also prohibits the introducing into the houses of Jews, any Christian for the purpose of lighting fires on Friday evenings, on Saturdays, or on any Hebrew festival whatever. The violators of this Inquisitorial order are liable to severe penalties, to be inflicted "at the pleasure of the Supreme Holy Congregation." [Late paper.]

French Clergy.—The gifts made to the clergy of France between 1802 and 1822, are 384 houses, 1077 pieces of ground, 309 hectares of land, and 28 libraries; besides which there have been restored to them 56 churches, 37 chapels and abbeys, 5 convents, and 174 parsonage houses. From this statement, it is concluded that one inhabitant out of 6000 bequeaths the whole or part of his property to the cler-

gy. The revenue of the church, previous to the Revolution, is estimated at seventy or eighty millions.

The king of France has established an ecclesiastical institution in Paris, and appointed some of the most distinguished dignitaries of the church its governors. The London Times thinks the French government is extending on every side the system of intolerance in religion, politics, and commerce.

Superstition.—The "Memorial de la Scarpe," a French publication, contains an advertisement in which a *pious person*, who has had in view a pilgrimage to the Holy Land, and who is prevented from its accomplishment by ill health, offers the sum of 25,000 francs to the person who will undertake the tour with *intentions purely religious*. The journey must be undertaken and accomplished *on foot*, and *barefoot*, and the pilgrim must enter no hotel, tavern, or hostelry, but must subsist entirely on charity. [Columbian Star.]

CATHOLIC MISSIONARIES.

"We have seen letters from France," says the New York Observer, "which afforded reason to believe that a number of Catholic priests have been sent out from that country, either by the Propaganda at Rome, or the Head of Ecclesiastical Affairs in France, as Missionaries to the Sandwich or Society Islands, or both. We are not at liberty to make a full statement of the particulars which have come to our knowledge—but the above is the substance."

The dominions of the Pope.

A courier set off from Vienna on the 6th of January, with orders to stop the Austrian troops on the frontiers of the kingdom of Naples, because there is a great fermentation in the Abruzzi, and in the dominions of the Pope. [Late paper.]

MEXICO.

A Friar named Joaquin Arenas, was arrested in Mexico in January, charged with being concerned in a conspiracy for restoring the Spanish authority and the Catholic religion, as they existed in 1808. Arenas was poisoned in jail without making known his accomplices; and it is thought that the government, with all its efforts, will not be able to identify a single person connected with him.

Among other measures of precaution, it has been proposed in the senate, to expel

all the priests from Mexico, excepting the few who had taken a decided part in the revolution. This latter hint is said to have caused a newspaper war among the editors at Mexico.

THE SOCIETY OF FRIENDS.

It will be perceived from a communication under the signature of "Z." in this number, that allusion is made to the present state of the society of Friends. We have wished to avoid touching much on this subject, at least for the present, but the condition to which things have now arrived in the society, renders it proper perhaps that we present to our readers some notice respecting them. The case then seems to be this, that some of the head men of the society in this city, wish to carry matters with a high hand, like the head men in many other societies, and are determined to leave no stone unturned to prostrate all those who withstand their power and authority; for this, more than any doctrinal principles, we apprehend is the ground-work of all the contention and disagreement which have arisen in the society, whatever direction may be given to the controversy hereafter. We were informed by Lorenzo Dow, when last in this place, and it has since been confirmed to us by others, that Elias Hicks, some where about twenty years ago, while on a religious visit to this city, hinted to the younger part of the society the necessity of looking to their own rights, and not to be too much under the power and influence of those who occupied the higher seats in their meeting-houses. This was sufficient to arouse the feelings of those who held the principal control and government in the society, and a crime not to be forgiven; and from that time to the present, the prostration of Elias Hicks and all those who should be in his favour, has been planning andconcerting.

It is the intention of the chief rulers in this city to break up if possible, a large meeting in Green street, favourable to Elias Hicks; and to blot out its name as a monthly meeting from the records of the society. The various schemes and machinations, in short, which these rulers have matured and adopted, and which they are continually augmenting, for establishing their power and ascendancy in all the meetings of this city, have brought matters nearly to a crisis; and unless there be a speedy return to their former toleration of sentiments and unity of feelings, there must evidently be a separation in the society. Nor can such an event be a

matter of regret if there should be no abatement of the strife and hostility now manifested—for no condition is so unfavourable to the enjoyment of peace here, or a preparation for its enjoyment hereafter, as a state of wrangling and disputation. When two families can no longer agree in the same tenement, it is better for one of them to look out for another building, where peace and harmony may be enjoyed, instead of continuing to live in strife, contention, and discord.

[*From the Christian Register.*]

METHODISTS.

The regular allowance to a travelling Methodist preacher is 100 dollars for himself, 100 for his wife, 16 dollars for each child under seven years, and 24 dollars for each child over seven and under fourteen years old. This, in a family with four children, two in each class, would afford 280 dollars per year. In addition to this, it is recommended by the General Conference, that the people, where any minister labours, should appoint a committee to consider what may be necessary to the fuel and table expenses of their minister, and allow him such sum. This we are told seldom exceeds 100 dollars in the country places, so that the whole sum received by a travelling preacher for the support of himself and family, amounts to 380 dollars, to which if we add 20 dollars for travelling expenses from one station to another, gives the preacher \$400 per year.

The Rev. Ezra Butler, who has appended to his name the title of *Captain General and Commander in Chief in and over the State of Vermont*, has issued his proclamation, appointing the 4th of April a day of *humiliation, fasting and prayer*.

[*National Gazette.*]

Mexico—Late accounts from Mexico state, "The spirit of fanaticism has very much diminished, so much so that a belief is entertained that the new Congress may prepare the way to a confiscation of the property of the Church for the payment of the public debt."

* * "Juvenis" has been received, but came too late for this number.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.